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## "WHAT WE HAVE DONE IN NEPAL IS JUST A TINY LITTLE THING"

by Jintaro Ueda\*

Seven members of the Student YMCA (five students, a medical doctor and YMCA Secretary J. Ueda) returned from AmpPipal, a remote Himalayan village of Nepal, where they spent three weeks in a work camp. The main purpose was to construct a small water supply system, helping a Japanese doctor, Dr. Noboru Iwamura, public health director of the United Mission to Nepal.

To reach the village of AmpPipal, which is located about a hundred miles west of Kathmandu, we took a foot route for five days through a dozen hills, valleys and streams. On the journey, in the evenings we had to stay at farm houses or school buildings or simple "hotels," none of which had any kind of floors or glass windows. That meant we had to sleep on the ground, half-exposed to the dry and cold air. Every day we ordered Nepali meals, which consisted of boiled rice with bean soup and a bit of cooked vegetable. There was no variety of menu in the mountain area. Every day the same thing and same taste--if it had any taste other than salt or a hot spice. But we enjoyed the tea, which was served with either goat milk or Chinese condensed milk and sugar, and refreshed us after each few hours' walk.

In the village of AmpPipal, there was a mission hospital, a mission school and even a small church building, although evangelical activities are still against the law under the dominant national religion, which is Hinduism.

We changed the original idea of constructing a piping system which did not seem to be so effective for the vast area of the village and decided to renovate and extend the existing *darha*--a stone walled fountain to which the people come and get water. Renovation means to level up the clean water and build a protecting wall around the fountain so that the muddy rain water will not come in and cattle may not speak in to the fountain area. This arrangement is a first step in the betterment of primitive standards of public health.

We recall that what we learned from the life and the people of the village was far greater and more precious than what we did for the Nepali people. We knew that if we wish to "serve" the people that should be a life-long effort in a particular situation. In that sense, what we have done in Nepal is only a tiny little thing.

The life of the Himalayan village is far from what can be called a healthy and human life, and is not an easy life at all. The minimum essentials of human life, that is to say, enough food and water, are still hard to get because of mountainous terrain and poor soil. Modern means of transportation and communication are non-existent. Girls marry at 13 or 14 years of age and bear more than a dozen babies, out of which only 2 or 3 survive due to poor nutrition, unsanitary living conditions and the mothers' day-to-day hard work.

Every member of the team expressed his wish to return to Nepal some day. Our experiences there were so great that we need the time to evaluate in what way this project will bear fruit. But both Dr. Iwamura and the participants strongly support the idea of sending a second team, perhaps this year.

\* Jintaro Ueda, who served as the National Youth Secretary of the YMCA from April, 1968 to Jan. 1973, has been appointed Associate Director of the Division of Service of NCCJ.

## EDITORIAL COMMITTEE:

John M. Nakajima, Helen Post, Stan Manierre

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NATIONAL CHRISTIAN COUNCIL Japan Christian Center #24, 551 Totsuka-machi 1-chome, Shinjuku-ku, Tokyo 160 Japan



The second English Ecumenical School of Religion will be conducted for four Tuesday nights in February at the Tokyo Union Church. Sponsors are the five English-language churches of Tokyo: St. Alban's, Tokyo Baptist, Franciscan Chapel Center, St. Paul Evangelical Lutheran, Tokyo Union Church.

Speakers on "The Church Today" and their particular subjects are

Feb. 7 Rev. William Johnston, S.J., Sophia University  
"Christianity and Zen"

Feb. 14 Dr. L. John Hesselink, Tokyo Union Theological Seminary  
"Is the Church Necessary?"

Feb. 21 Rev. Bernadine Schneider, O.F.M., Franciscan Research Bible Center  
"The Common Bible"

Feb. 28 Rev. Richard E. Sytsma, Christian Reformed Church  
Dr. James Phillips, Tokyo Union Theological Seminary  
"Is the Spirit Movement Changing the Established Churches?"

The time for each lecture is 7:30 to 9:00 p.m., followed by a coffee hour. A contribution of ¥500 per lecture is requested. Tokyo Union Church is located at 7-7 5-chome, Jingumae, Shibuya-ku, Tokyo. (Tel. 400-0047)

#### GRANT HEIGHTS HOUSING GIVEN NEW MISSION

Grant Heights housing on land that the United States will return to Japan on March 1 is being converted to mission use by enthusiastic, muscular missionary men, according to an article in the Jan. 10 issue of *Pacific Stars and Stripes*, the "authorized unofficial publication for the U.S. Armed Forces of the Pacific Command."

The article reports that a group of ministers and laymen associated with the Japan Evangelical Mission have been working "six days a week, 12 hours a day, rain or shine," to salvage the lumber and equipment in the houses, which are otherwise fated for destruction after the land is returned. The materials will be used for mission projects and missionary residents in various parts of Japan.

"Many of the owners of the private houses have given them as a contribution to the Lord," explained one missionary, "and they have indeed come as a real blessing from God..."

#### TOKYO ENGLISH LIFE LINE (TELL)

After a three-week recess for the Christmas-New Year's season, the training sessions of the Tokyo English Life Line resumed on Jan. 11 with a lecture by Dorothy Dessau, psychologist and social worker, who has a counseling clinic in Kyoto. After she had presented insights into counseling and some case studies, the members of the course went as usual into group sessions for practical role play training.

The course is supervised by a committee of ten persons with training and experience in counseling, its chairman being Rev. Ian MacLeod, United Church of Christ missionary personnel secretary and teacher of pastoral counseling at the Japan Biblical Seminary, who is also a member of the Japanese Inochi no Denwa. Five of the committee are volunteers in the program and are the leaders of the five groups. A strong sense of comradeship and sharing is developing among the members of each group and also a mingled sense of anticipation and apprehension at the prospect of carrying out so responsible a task as ministering to people's needs by telephone.

Sixty-seven persons are registered for the English course, which anticipates the inauguration of an English telephone counseling service paralleling the Japanese Inochi no Denwa, which has been in operation since October 1971.



Prof. Jurgen Moltmann, world famous theologian, author of *Theology of Hope*, will speak at the 1973 FCM Conference to be held on Sunday, March 11, at 3:00 p.m. in the Tokyo Union Church. Registration begins at 2:30 p.m.; the ¥700 registration fee includes a light supper.

Because the number of seats is limited, pre-registration is urged. Mail your registration including fees to Clifford W. Horn, 3-10-20 Osawa, Mitaka-shi Tokyo 181. Attendance is open to all Roman Catholic, Orthodox and Protestant missionaries.

A CORRECTION FOR READERS AND AN APOLOGY TO TADASHI MIYABE

In "Reflections on a Year in Australia," JCAN #424, Dec. 22, p. 4 (133), paragraph 4 should read:

"While we were there, I noticed increasing awareness of the need for Australia to understand Asia and to live in the concept of the interdependence of its nations. One cannot generalize about Asia in simplistic terms. Rather one has to open oneself to the diversity and richness of the culture and people in Asia....(correct "Japan" to "Asia" in the Dec. 22 issue)

We regret this typographical error and any embarrassment it may have caused Mr. Miyabe, who feels this point is crucial because "what is needed in order to understand one culture, is not only a deepening of one's understanding of a particular situation but also the setting of that within a wider scene. That is to say, we have to have a readiness to expose ourselves to diversity and plurality in Asia prior to making oversweeping generalizations, which quite often lead to one's blindness toward other people."

CHRISTIANS IN NEW HOUSE OF REPRESENTATIVES

Twelve Christians are among the persons elected or reelected to the Lower House of the Japanese Diet in the December 10 elections. Listed below are the names, and identification of the persons, as given in the *Kirisuto Shimbun* of Jan. 1, 1973.

<u>Name</u>	<u>Age</u>	<u>Denomination</u>	<u>Party</u>	<u>No. of Term</u>	<u>where from</u>
Mr. Shutaro Matsuura	75	Kyodan	LDP	12	Hokkaido
Mrs. Mitsu Kaneko	58	Episcopal	JSP	1	Tokyo
Mrs. Takako Doi	44	Kyodan	JSP	2	Hyogo
Mr. Juko Nakamura	62	Catholic	JSP	5	Nagasaki
Mr. Takeshi Honna	60	Japan Seikokai	LDP	9	Hokkaido
Mr. Hyosuke Niwa	60	Kyodan	LDP	7	Aichi
Mr. Masayoshi Ohira	61	Non-Church	LDP	9	Kagawa
Mr. Nikichi Shirahama	64	Catholic	LDP	8	Nagasaki
Mr. Makoto Tanabe	49	Kyodan	JSP	4	Gumma
Mr. Tamio Kawakami	47	Kyodan	JSP	2	Hyogo
Mr. Jun Shiozaki	55	Genshi Fukuin	LDP	2	Ehime
Mr. Tsumichiyo Asato	69	Genshi Fukuin	Okinawa Socialist	2	Okinawa

\*LDP = Liberal Democratic Party

JSP = Japan Socialist Party



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IN 1973--VISION, LAY EVANGELISTS, IDENTITY, COOPERATION

In the Jan. 6 and Jan. 20 issues of *Kirisuto Shimbun* church leaders dared to look into the future. Here are excerpts from some of their statements:

JAPAN SEIKOKAI

Okubo Naohiko, Head Bishop

One hundred fourteen years ago the first Episcopal missionary was sent to Japan from America. One hundred five years ago the first Anglican missionary was sent to Japan from England. Fifty years have passed since the first two (independent) diocese were established in 1923....Is not this the time for the Seikokai to think of what our NEW IMAGE should be?

What I have in mind for 1973 comes from Genesis 37:19 "Behold here comes the dreamer." Like Joseph, it is my hope that each one of our members will have VISIONS.

JAPAN BAPTIST UNION

Nagamine Hideo, Chairman of Board

1973 marks the 100th anniversary of the Baptist Mission in Japan. Various plans have been made for this celebration. In this new, changing age, we want to go forward, not resting on the laurels of the past but building on its legacy through a cooperative evangelism body.

First of all, to find the reason for our existence as a denomination--to clearly discover our IDENTITY. Secondly, the combining of SELFHOOD of the church with the establishing of joint SOLIDARITY. Also to investigate the cooperation between the CHURCHES, SCHOOLS AND INSTITUTIONS. Thirdly, to raise up EVANGELISTS (not *kyoshi*) is an important concern for us. We intend to reflect deeply on the original meaning of ministry."

We also intend to continue our focus on LAY evangelists. For this purpose we drew up the concept of the Japan Baptist Mission Research Institute last year. Getting this Institute on the track will be an important part of this year's work.

JAPAN BAPTIST CONVENTION

Matsumura Shunichi, Chairman of Board

With 1978 as a goal for attaining self support, 1973 marks the first year of planning toward this goal. Of course, this is to be expected--for us to take responsibility for the evangelism which was begun by our brothers in the faith from overseas.

First of all, we aim for the SELFHOOD of each CHURCH. Without this goal being attained the convention cannot be self supporting. Also without selfhood there can be no cooperation or solidarity...Second, the selfhood of the church must be reached through the SELFHOOD of its own MEMBERS. Members must be conscious of their commitment to Christ as Lord and that they are also sent out by him into the world. Third, selfhood should not mean the shrinking of our front lines just because we have to achieve self support.

JAPAN DOMEI CHRISTIAN KYODAN

Ando Waraichi, Moderator of Assembly

Our verse for the year is Isaiah 54:2: Enlarge the limits of your home, spread wide the curtains of your tent, let out its ropes to the full and drive the pegs home."

We intend to enlarge our VISION in 1973....Our goal is for 100-member churches, establishment of overseas mission work, strengthening of the local churches, and to build solidly on the faith of the early church.

IESUS KIRISUTO

Nagashima Yukio, Chairman

Our verse for 1973 is Revelations 6:2: "And he went out conquering and to conquer" and our slogan is "The Expanding of the Victory of Mission."....



"The Pastor and Mission Tomorrow" was the theme of a mission consultation held by the Japan Baptist Union (*Nihon Baputesuto Domei*) Jan. 9-10 at the Japan Christian Center.

Generational as well as vocational differences of perspective marked the discussion among 10 laymen and 21 pastors on the sub-theme, "pastor-lay relationships in the future." (the pastors came from the Kanto, Kansai, and Tohoku areas.)

A young lay man in his early 20s, Nobuaki Suzuki of Kasumigaoka Church in Yokohama, a student, said, "If it can be said that the 30 year-olds find their individuality within the church, we can say that 20-year-olds put the emphasis on their individuality and consider the church as long as it does not threaten their life style....In this day when views of what the church is are so diversified, I think to talk only in terms of the pastor and the laity is to put the church in too narrow a framework."

A Fukagawa Church officer in his 30s, Kunihiko Akiyama, said, "Until now the church has been under the leadership of the pastor. Program and management have been carried on by the pastor without the cooperation of the laity...from now on pastor and laymen must work together to build up the church. This is what the true image of the church should be."

In the discussion that followed the two talks some participants claimed that too much importance has been placed on Sunday worship, with a lack of stress on the daily lives and experiences of believers. From now on, one participant remarked, we must form small groups of lay people to provide deeper fellowship.

It was pointed out that, while Baptists have stressed the principle of the Priesthood of all Believers, in the church institution, the support of the pastor has become the center. The lay people have lost their desire to participate in all the activities.

In a conversation following the consultation, General Secretary Amano acknowledged that the generation gap that exists between the young people and the older people is a real one. The younger people are interested in the church's broad outreach into the world in matters of peace, etc., whereas older people say they make their witness in their communities in various ways without getting involved in a broader basis. Amano admitted that some laymen confine their concerns to the four walls of the church.

Amano also said the problem of *jishusei* 自主性 to *rentaisei* 連帯性 (autonomy and joint solidarity) was another key issue at the conference. Many felt the Baptist idea of the local church autonomy has been misused. Real *jishusei*, automatically includes *rentaisei*, but the problem in the Baptist Union today is that there is an over-emphasis on a mistaken concept of *jishusei* and a real lack of *rentaisei*.

The Union intends to continue the discussion on the image of the church (pastor-laymen-world) through its newspapers, in committees and through conferences at the local level.

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*Fujin Shimpō* -No. 867- published by the Japan WCTU - special issue as a Ochimi Kubushiro Memorial issue -in Japanese- 20 copies are available at the NCCJ office - an excellent record of the contribution of this pioneer for women's rights and social justice, with pictures. See JCAN Nov. 10, #421 for a brief article on Kubushiro Sensei. Send 200 yen in coin or stamps for this special issue (includes postage fee) to NCCJ.

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The 14th Annual Hayama Seminar was held at Amagi Sanso in Shizuoka Prefecture Jan. 4-6 with more than 100 Protestant missionary men in attendance, a new record. Papers on the general theme, "The Contemporary Work of the Holy Spirit," ranged in breadth from Donnel McLean's Pentecostal view of the Baptism and gifts of the Holy Spirit, to the subjects of emotional health dealt with by Melvin Bradshaw, and social concern, treated by Oliver Bergh.

In the Pentecostal view, Donnel McLean emphasized the baptism of the Holy Spirit as a starting-point experience distinct from conversion, an inundating experience, and a surrender experience that gives a sense of divine power to the recipient. Clifford Horn in a traditional view concluded that the Spirit in the New Testament refuses to be forced into a dogmatic mold.

James Phillips' historical survey highlighted representative movements based on different views of the experience of the Holy Spirit, ranging from Montanus in the 2nd century to Charles Parham and the Pentecostals in the 20th. He found their origin in periods when the church was "insufferably stuffy, when there was social turmoil and transition," and concluded that these movements are "both cause and product of new ways of interpreting history. They reject views that see Christian eschatological hopes frozen in past institutions which block the coming of the genuinely new into history."

Lively discussion was aroused by Clark Offner's paper on "The Work of the Holy Spirit in the Japanese Cultural Setting." "Evidence of the work of the Holy Spirit is better determined by resultant attitudes or quality of life than by words or verbal confessions....Consider the Japanese sense of mystery and awe in respect to nature, the feeling of being surrounded by divine influences, the peculiar appreciation of natural beauty" as evidences of the work of the Holy Spirit in Japanese culture.

Neo-Pentecostal movements in both Catholic and Protestant churches were described in depth by Richard Sytsma, who is in the movement. Official statements from many of these churches indicate a shift from traditional views to an openness toward charismatic experiences and gifts. One denomination advised: "If your minister is a Neo-Pentecostal, accept the fact calmly and affectionately."

Flashes of the early church in the Jesus People movement were recognized by Philip Foxwell in their joy, bold witness, radical transformation (from drugs, for example), and communalism. He decried their anti-intellectualism and oversimplifications, and their isolation from family and established church.

Melvin Bradshaw described the Holy Spirit as working through pastoral counseling, "leading into all truth, creating community--an I-Thou relationship, giving that extra measure of sensitivity which makes the difference between mere technique and real insight.

Oliver Bergh saw human relations and social concern as the main issue of our age and therefore the arena of the Holy Spirit, and cited developments in psychology, understandings of marriage, race relations, and ecology as the work of the Holy Spirit. "The status quo ought not to be sacrosanct." The Holy Spirit is an agent of change.

*Hayama Reports* containing all the papers will be published later this year.

#### WHO'S WHO AMONG MISSIONARIES

The 1973 JEMA Missionary Directory is off the press, published by the Japan Evangelical Missionary Association. The Directory lists all Protestant missionaries in Japan, in alphabetical order, by prefectures and by mission boards, corrected to Dec. 1, 1972. It also includes a Directory of Mission Societies.

The Directory, an important tool and link for all with a personal interest in Christian work in Japan, is available at Christian book stores, or from the JEMA, 1 Kanda Surugadai 2-chome, Chiyoda-ku, Tokyo 101, for ¥600.